

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. III.

MAY, 1838.

No. 5.

PROCEEDINGS OF THE DOMESTIC COMMITTEE.

MONTHLY ABSTRACT.

March 19, 1838.—Stated Meeting.—The Rt. Rev. Bishop Onderdonk took the Chair.

The Secretary and General Agent reported his correspondence; and that the joint circular to the parochial clergy had been forwarded to them, postage paid.

On the report of the Committee on Indian Missions, it was
Resolved, That the Rt. Rev. Bishop Kemper be respectfully requested to visit the united nation of Senecas and Shawnees this spring, or early in the ensuing summer, in order that their condition may be properly presented to the Church, and provided for.

Resolved, That the Rev. Henry Gregory, late Missionary to the Menomonees, be appointed Missionary at Fort Leavenworth, whenever he shall apprise this Committee of his readiness to go; the object of this appointment being, in addition to the discharge of the proper duties of that Missionary station, to gain information relative to the Osages, Kansas, and Delawares, and at a future time, to enter upon the charge of a Mission among one of those tribes, should Providence open the way for the establishment of such a Mission.

Another resolution was also passed as an incipient step towards the commencement of Missions among these tribes.

On the report of the Committee on Southern Missions, Tuscumbia, Alabama, was added to Florence as a station.

The resignation of the Rev. John H. Drummond, as a Missionary in Tennessee, was accepted.

April 2.—Stated Meeting.—The Rt. Rev. Bishop Onderdonk took the Chair.

The Secretary and General Agent reported his correspondence; and that on the third Sunday in Lent, (March 25,) he

officiated in St. Clement's Church in this city, when a collection was made of \$70 98.

On the report of the Committee on Northern Missions, resolutions were passed, fixing the appropriations for four Missionaries in Ohio, for the ensuing year.

The Rev. Charles Dresser, of Virginia, was appointed a Missionary in Illinois.

The Secretary and General Agent was instructed to prepare the Annual Report to the Board of Missions, and submit it to the Committee for their consideration at the first Stated Meeting in June.

PROCEEDINGS OF THE FOREIGN COMMITTEE.

MONTHLY ABSTRACT.

March 20, 1838.—Stated Meeting.—The Rt. Rev. Chairman present.

An appropriation was made to furnish the Rev. Mr. Benton at Crete with copies of the Scriptures in Hebrew, ancient Greek and French, also with sundry articles for the schools, and £100 to enable him to secure the present mission premises by paying the rent in advance for two years more, and for necessary repairs. The Committee decided against purchasing real estate on account of the Mission.

The Rev. Mr. Southgate was authorized to purchase for the library, to a limited extent, previous to his return to this country, such practical works as might bear upon Eastern Missions.

It having been verbally communicated, that a liberal grant of Prayer Books had been made by the Bishop White P. B. Society for the use of the Missionaries at Batavia, the Committee resolved to receive and forward the same.

March 22, 1838.—Special Meeting.—Rev. Dr. Milnor in the Chair.

This meeting was called to consider an application of Mr. E. S. Byron, a communicant of Grace Church, Boston, to become an assistant teacher in the W. African Mission. The testimonials for piety, character, and suitableness for such duties, being satisfactory, Mr. Byron was appointed, to proceed from Boston at once, or from Baltimore, as might be judged best.

April 3, 1838.—Stated Meeting.—Rev. Dr. Milnor in the Chair.

Letters were read from the Rev. Dr. Boone, who arrived at Batavia 22d October, from the Rev. Mr. Hanson at St. Helena on his return to this country, and from the several members of the Mission at Cape Palmas, W. Africa. (See Correspondence.)

The Treasurer reported \$1000 received from a gentleman in South Carolina.

OFFICIAL CORRESPONDENCE.

DOMESTIC.

MAINE.

FROM THE REV. NICHOLAS HOPPIN, MISSIONARY AT BANGOR.

Bangor, March 30, 1838.

With reference to the spiritual interests of this parish I think there is great reason for encouragement. The uncertainty respecting our temporal prospects does indeed prevent some from joining us who otherwise would, and operates as a check upon or growth in numbers. I fear too, that it interferes somewhat with our attention and devotedness to spiritual things. But still I am happy to be able to inform you of a perceptible increase in the number of the congregation, and, I think, in the seriousness of those who attend upon our services. Our public worship, as regards responses, is conducted in an edifying manner, and seems to give an interest to those who participate in it. For the last three months I have preached here twice every Sunday, except two Sundays in February, when I was at Portland in the place of the Rev. Mr. French, who preached and administered the holy communion here. The number of communicants was smaller than heretofore, probably on account of the inclemency of the weather. I also preached once on Ash Wednesday, and have baptized two infants. The ladies' sewing circle is doing well. They have already raised a considerable sum of money, and continue to keep up their interest in the cause. With regard to the support of the general missions of the Church, we have as yet done nothing; but I trust to be able to set on foot some plan for regular contributions, according to our means, to this good cause, to which we owe so much ourselves.

MICHIGAN.

FROM THE REV. A. S. HOLLISTER, MISSIONARY AT TROY AND PONTIAC.

Troy, March 17, 1838.

The prospects of this Mission continue to improve. Considerable seriousness has prevailed and since the opening of our Church, which was consecrated by Bishop M'Coskry on the 10th of February, our congregation has improved in number and in spirituality. On the visitation of the Bishop, seven received the apostolic rite of confirmation, and at our next communion, five new communicants were added. Three adults have been baptized. At Pontiac also prospects are encouraging. The congregation is respectable for numbers, and there appears a growing attachment to our evangelical services. There has been no interruption to my regular services in both of these places. One child has been baptized in the vicinity of Pontiac. I am intending to urge the immediate erection of a Church in

that interesting village, and hope to give a still more favorable account in my next communication.

FROM THE REV. DAVID J. BURGER, MISSIONARY AT DEXTER.

Dexter, March 21, 1838.

But little of interest has transpired since my last in this portion of my master's vineyard. My duties have been regularly, and I trust faithfully, performed during the last quarter. I have preached twenty-four times, and performed service in various places about thirty times. In compliance with the Bishop's request, I have officiated in Detroit, Ypsilanti, Ann Arbor, Tecumseh, and Clinton, besides Dexter, (my station,) North Lake, Lima, and Fosterville. I endeavor to embrace every opportunity of preaching the glad tidings of salvation, and have responded to every call, except when my feeble health refused compliance. I have baptized one infant, and buried another. I have organized a Church at North Lake with the title of St. Mark's. Much seriousness prevails among the people of my parish, and I thank most fervently my heavenly Father for granting me some tokens, at least, that my feeble labors have been owned and blessed. I have every thing to contend with here, not only in the form of prejudice, but of open opposition. "But none of these things move me;" and while I have an eye, as I trust, single to the glory of God, in the salvation of precious souls, I hope to draw daily supplies from the throne of grace which shall prove sufficient help in such times of need. Truly, we need the most fervent and importunate prayers of every individual connected with our beloved Church. But alas! I fear while we are proud to be distinguished as the Missionary Church, the proper means for maintaining this character, and redeeming our vows, are too often neglected by those who are her highly favored children. I refer to the hallowed exercise of prayer.

Believing every soul who is awakened to a sense of its danger and proneness to wander, needs, and will seek, a place of refuge and safety while sojourning here below, I have been induced to devote every Wednesday evening to inquiries concerning the only visible Church of our adorable Redeemer. To this end, after the full and regular evening service, I read to my congregation a sermon on that subject. These services have as yet been well attended, and I have every reason to persevere in my course. I deem a true knowledge of the nature and polity of our Church essential to the well being of every sincere disciple of Jesus—his errors in doctrine are thus corrected—his piety increased—and a sure safeguard thrown around the entire spiritual man. There have been no additions to our communion, but many are "almost persuaded to be Christians." May the Lord see his work prospering in my hands, and add, of such as shall be saved, to our beloved Church.

FROM THE REV. CHARLES B. STOUT, MISSIONARY AT EDWARDSBURGH AND CASSOPOLIS.

Edwardsburgh, March 27, 1838.

Since my report in December, I have been permitted, through the divine goodness, to officiate every Lord's day. Seven have been spent in this place, four at Cleaveland, two at Cassopolis, and by request, two at Mishawauka. Owing to a serious casualty, which prevented my walking for a month, I was not able to fulfil my last appointment at Cassopolis; but had the morning service, and preached in my "own hired house" to a large assembly—there being no other service in town on that day. I am happy to inform the Committee, that our prospects in this place continue to improve. The congregations are good, and the Lord has graciously given our Church, and I trust your Missionary, favor in the sight of this people. Recently I received a dozen prayer books from my respected Bishop, and gave notice of the fact the following Sunday and requested persons desirous of being supplied to call on me. In less than a week all were taken, and eight out of the twelve paid for. We want at least a dozen more to supply immediate calls. Several of the above were taken by members of other denominations, who join regularly in our services. This fact is encouraging, for it shows, that many of our brethren of other names, when they understand the "why" and "wherefore," are willing to take part in our worship.

It has been my practice to give short explanations of the Liturgy in the public congregation; thus far it has been attended with beneficial results. I find the people here do not object to an honest and frank avowal of our distinctive principles, which I aim not to conceal, believing the Church has within her the true evangelical precepts of our holy religion, which, when carried out in the lives of her members, will induce others to lay aside their prejudices, esteem her for what she really *is*, and not hate her for what she is *not*.

At Cassopolis, I regret to say, our prospects are not encouraging. We have there but two communicants and few friends, with very little hope of raising up others. I trust some other place will speedily be found to connect with this where the prospects of usefulness will be brighter. Sunday, the 18th instant, after preaching to my little congregation at Cleaveland, Indiana, I went to Elkhart, four miles further, performed the evening service, and preached to a crowded house. It was the first time our service had ever been celebrated in that place, and the occasion called out a large auditory. The responses were audibly made by about three persons, and the audience were attentive; though full one third had to remain standing during all the exercises. While at that place, I received a pressing invitation to visit Goshen, the county seat of Elkhart county, and was informed that there were ten or a dozen Episcopalians there, some of whom were communicants, anxious to organize themselves into an

Episcopal parish. I am not aware that Bishop Kemper visited that town last summer, though it is but twenty miles from Mishawauka. I have engaged to spend a Sunday with them within a month. As near as I can judge without seeing the place, I am induced to believe it as an important point, which ought to be occupied at once. It will be unnecessary to inform the Committee that Mishawauka is a very interesting town, numbering about six hundred souls, (and should have services immediately at least one half the time,) for I perceive it has already been adopted as a station. I returned from there yesterday, where I officiated the Sunday previous, and have made another appointment for that place the last Sunday in April. Bishop McCoskry has kindly given me liberty to extend my labors, for the present, into Indiana, occasionally, if I think the prospects of usefulness better than in my vicinity in this diocese.

Elkhart has a population of about three hundred, and Goshen from four to five hundred. Two more Missionaries could be sustained in this part of Michigan, and in the adjoining country in Indiana immediately. In all this country, our Church has lost exceedingly by not being represented at an earlier day. But clergymen must not come west without expecting privations; and sometimes difficulties will arise, to which our eastern brethren are strangers. If they are not willing to endure hardship, trials, and even suffering for their Divine Master, better they should not enter the field. Discouragements, oftentimes of a heart-sickening character to one who has the eternal welfare of immortal souls really at heart, will present themselves. The moral state of the people, with few exceptions, is generally lamentable; to say nothing of the religious desolation every where to be seen. The desecration of the Lord's day, profanity, and ungodliness abound, with but here and there a ray of light amid the moral darkness around. Could our wealthy communicants at the East, (I do not speak particularly of your city,) once see the true state of the West, one would suppose the Missionary Committee would not appeal to their Christian sympathies in vain, and they would be enabled to give more efficient aid to the infant churches in the West. This must be done before the cause can advance very rapidly. We hope to do something towards our house of worship here soon. Baptisms this quarter, Children, 2; Marriage, 1; Burial, 1.

FROM THE REV. M. K. CUSHMAN, MISSIONARY AT ST. JOSEPH.

St. Joseph, April 1, 1838.

Though there are but a few here who "seek those things which are above, where Christ sitteth on the right hand of God," yet the most influential of the inhabitants are disposed to support the gospel, and have given the Church the preference. We have no place for public worship but a school-house, and shall

have no other this season. Our congregation is respectable—would that more of those composing it were in possession of the “pearl of great price.” We have but four communicants. Besides the public services of the Lord’s day, I have used other means to give the people a knowledge of the Church, and of Christ and God through the Church. I have circulated among them 25 Prayer Books, and 226 tracts, to which may be added other religious publications. This day we have re-organized the Sunday School. I have solemnized one marriage, and attended five funerals, all adults. Though the Gospel has met with some opposition, yet there can be no doubt, if we who preach it, also live it, the Church will spread, and God will be glorified.

OHIO.

FROM THE REV. B. H. HICKOX, MISSIONARY AT MAUMEE CITY.

Maumee City, March 31, 1838.

Since my last quarterly report, I have continued to officiate in Maumee proper, A. M., and in Miami, P. M., and also in the evening. I have generally sustained a weekly lecture in Maumee, and occasionally held a weekly evening service in Miami. On all special occasions, such as Christmas and Ash Wednesday, I officiate only in the chapel at Miami. Two Sundays I have officiated entirely in Miami, for the want of a room in the Upper Town. I have spent one Sunday also at Manhattan, thirteen miles below this, at the mouth of the river, where I preached twice and baptized a child. In the evening I preached in Toledo. These places are distant only three miles, and need a clergyman between them very much. There are several families in both these places attached to our Church. At Manhattan I visited and prayed with several persons who were making religious inquiries, and design to administer the communion there the Sunday after Easter. I expect at the same time to baptize some adults. Here, at Maumee, I have baptized two adults since my last report, and one child, whose parents had brought her thirty miles through the wilderness, upon an ox-sled, to dedicate her to God in this sacrament. This family had not attended public worship of any kind for a year: but they assured me that they performed, every Sunday, in their own *log-house*, the services of the Church. As they had read through, on these occasions, all the sermons they were possessed of, twice, and some of them thrice, I gave them Seabury’s sermons, and a quantity of tracts, and also a quantity of the Utica Gospel Messenger; and with my promise that I would visit them in May or June, they took their departure. With no accident, they would reach home in two days, and I doubt not the reflection that their little child had been dedicated to God, and signed with the sign of the cross, rendered that tedious ride less wearisome.

At Whiteford, a small village on the Railroad to Adrian, some

ten miles to the north of this, there are several families of Church people. They have requested me to visit them, and I design to spend a Sunday there in May.

FROM THE REV. D. V. M. JOHNSON, MISSIONARY AT MICHIGAN CITY.

Michigan City, March 29, 1838.

I arrived here safely by the good providence of God, the first day of February, and found the Rev. Mr. Noble, a graduate of the General Theological Seminary, who had kindly consented to supply the congregation with ministerial services until my arrival, to whom I feel much indebted, and whose faithful labors, I trust, under the Divine blessing, have been productive of much good. I have preached twice every Sunday but one, since my arrival; that was spent at La Porte, about eighteen miles distant, where, in an unfinished Methodist meeting-house, I could only officiate but part of the day. During "Lent," we have had services on Wednesday evening and Friday morning, (upon the former I preach) which have been generally very well attended. Two children have been baptized, and also one adult received upon his sick bed the same holy ordinance, who in a few days after, was numbered with the sleeping dead. The sacrament of the Lord's Supper I have administered once to eighteen persons, one of whom for the first time received this blessed ordinance. Several former communicants were necessarily absent: the whole number is between twenty and twenty-five. At Easter we expect further additions. My congregation has very much increased, and now numbers nearly two hundred regular attendants, so that the prospect for the fair establishment of the Church, is very encouraging. The general interest which the people manifest in the subject of religion, is truly encouraging; and to see so many young men always in attendance upon the Lord's day, joining so devoutly, and so universally, too, in the services of the sanctuary, cannot but cheer and animate as well as strengthen the hands of the pastor of the flock. The large room which the congregation has neatly fitted up, is almost full of attentive listeners to the preached gospel, so that they begin to think about a church: it will not however be undertaken for some time to come. At La Porte, which the Bishop will probably connect with this place, we are about building a small chapel to be ready for divine service in June. I found there several families belonging to our communion, who feel strongly attached to the Church and seem willing to do all they can to enjoy her services and privileges, and with patience and perseverance, very necessary qualifications for every Western Missionary especially, we may be successful, and accomplish much good. I have also preached at "City West," a small place ten miles distant, where

are two or three families belonging to the Church, and who occasionally, upon the Lord's day, attend divine worship in this place. I have every reason for gratitude to Almighty God for the continuance of good health, as well as for the good which, under his blessing, seems already to be resulting from my few and feeble efforts; and I trust, under the same blessing, the Church in this place will continue to prosper spiritually as well as numerically, and ere long, instead of looking to your Society for support, will be enabled to cast into your treasury, for the benefit of the weak and destitute.

INDIANA.

FROM THE REV. GEORGE FISKE, MISSIONARY AT RICHMOND.

Richmond, March 30, 1838.

I have but little to say to gladden the hearts of the Church. I learn from daily experience that God's ways are not as our ways; for my way inclined to the full enjoyment of health; while his way led through sickness and sorrow. I have also learned that his is the best way. I pray that I may ever hereafter be content to follow whithersoever my Master shall lead me. On the 12th of February, we organized a parish under the name of St. Paul's Church, Richmond; and our friends tell us that we have much reason for going on our way rejoicing. So long as our congregation increases, both in numbers and interest—so long as the few manifest a disposition to contribute liberally towards the support of their Missionary, and patiently submit to many inconveniences and trials for the sake of the Church, I feel abundant encouragement to persevere. I will try to do something for the Missionary treasury: but I have many fears in proposing the subject.

FROM THE REV. ASHBEL STEELE, MISSIONARY AT NEW ALBANY.

New Albany, April 2, 1838.

In reporting to you the progress of the Church in this place, and the services rendered by your Missionary here during the last quarter, I can now state, that, notwithstanding all discouragements, we have commenced operations in earnest to erect for ourselves a house of worship. Our vestry were on the eve of relinquishing all hope of being able to build during the present year, when they were aroused by the consideration and fact, that all encouraging prospects of increase, and probably the continuance of the regular ministrations of the Church among them, depended on their immediate action. In the midst of a population about one third of whom appear to feel no interest in any kind of public worship, the duty of making every effort and required sacrifice was plain. It has now been determined therefore, under God, that every thing that can be done, shall be, to effect this important object. Small as our number is, and pressing as the times are, we have commenced a subscription, and ob-

tained on it about \$1200; and besides paying for our lot, we have the prospect of obtaining about \$800 more in the place. We have advertised for proposals to build the church 40 feet by 60, to be finished as far as we can obtain the means. We hope to meet with encouragement, and to have some aid from our friends.

As to missionary services during the last three months, I have superintended, as heretofore, the Sunday school on Sunday mornings, and after that officiated and preached twice during the day, and also conducted a Bible class on Thursday evenings, besides the other usual occasional services. Baptisms during the quarter have been five; communicants added, two; and one marriage. The small Female Sewing Society is actively engaged; and a sale of articles made, is contemplated on the first of May.

FROM THE REV. J. B. BRITTON, MISSIONARY AT INDIANAPOLIS.

Indianapolis, April 2, 1838.

Under circumstances of great encouragement, I send my report for the last quarter. Believing that our Church, by the setting apart of the season of Lent, had made provision for an annual revival of religion, I determined to get my little band of communicants to join with me "in using such abstinence as that the flesh might be subdued to the spirit," and to devote more time and attention to the concerns of the soul. Our Ash-Wednesday service, held at night, was well attended. I had prepared and circulated a short form of private prayer for each communicant, having in view a special blessing upon the preached word during this season. We have I trust, thus far, not in vain "turned to the Lord," for an increased interest was soon apparent in my little flock. My weekly evening meeting, where the regular service was used, soon became better attended. It was evident that the Holy Spirit was blessing the means of grace, all of a regular kind; and yesterday being the first communion day in Lent, six were added to us. It was indeed a day of refreshing from the presence of the Lord. To Him be all the glory! We have now a large and convenient temporary place of worship; and as I, for the first time in it, distributed the significant elements to sixteen communicants, I felt as if it was indeed good to serve the Lord. On this one occasion there was added to us nearly a third of my whole number of communicants. Two were added before, making eight within the quarter. We number twenty. Several others are, I trust, not far from the kingdom of God, and though I have to record the removal of my senior warden, long considered the main stay of the Church here, and the only communicant known to me when I came, I have great reason to thank God and take courage. Our Church building is now fairly commenced, and I hope soon to have Bishop Kemper here to lay the corner stone, and to confirm; and when

we get into our own building, there is every reason to suppose, in the Providence of God, that we shall be firmly established. We shall, I trust, send you soon a Lent offering, to go to the support of another Missionary in Indiana.

FOREIGN.
PERSIA.

JOURNAL OF REV. H. SOUTHGATE—GERMAN MISSIONS.

[*Continued from page 117.*]

Tebriz.—It was not the design of the school to give formal religious instruction. Much however was actually imparted. Questions were often asked by the scholars concerning what was read, which led to frequent and interesting conversations. In these the utmost caution was used by the teacher to avoid all controversy. Once only he was induced by the urgent solicitations of the pupils to declare his opinion freely upon the claims of Mohammedism. The declaration well nigh threw the school into an uproar. Bitter prejudices which had never before appeared were suddenly aroused, and some of the scholars plainly said that the expression of such opinions in another place would cost a man his life. Though controversy was thus carefully avoided, opportunities were not wanting at times, for setting forth the great truths of Christianity. Moral duties were inculcated without restraint, and evil conduct was freely condemned.

There is reason to hope that this various instrumentality was not without its effect. Some of the pupils, from time to time, professed themselves inquirers into the truth of their religion, and demanded that systematic religious instruction should be given them. They often avowed their admiration of the Christian morality as it is inculcated in the instructions of Jesus of Nazareth. Prejudices were evidently weakened by a more intimate acquaintance with the principles of Christianity, and an exemplification of those principles, superior to that which they had been accustomed to witness. One of the most promising of the pupils has himself told me that he was induced solely by the expositations of his instructor, to abandon the excessive use of wine, to which he had been addicted.

In recording and in reading such statements large allowance is doubtless to be made for that inherent proneness to deception which belongs to the Persian character. But there was one among these pupils, for whom it is confidently hoped no such allowance is required. Hyder Ali not only professed himself an inquirer into the truth of Christianity, but diligently prosecuted his inquiries until he arrived at a clear conviction respecting it. He has testified to the sincerity of his motives by abandoning his native land for the shores of India, where he will be

again united with some of those who formerly aided in his instruction, and enjoy that freedom of conscience which is denied him here.

Mr. Haas was joined in 1834 by the Rev. Mr. Hoernle, who came to Tebriz for the study of the Persian and Kurdish languages, with a view to translating the New Testament into the former, under the direction of the British and Foreign Bible Society. To him the Rev. Mr. Schneider was united in 1835, and in the same year the Rev. Mr. Wolters was associated with Mr. Haas in the labors of the school. Messrs. Hoernle and Schneider performed short tours in the vicinity of Kurdistan, and made inquiries relative to the proposed translation. The result was a conviction that it was inexpedient to attempt it at present. There are as yet no missions established among the Kurds, and therefore no channels for the circulation of the Scriptures. The Kurdish is not a written language. There are among the Kurds a few MSS. in their own language, but written in Arabic characters, and strong prejudices exist among the Kurds themselves against any attempt to reduce it to system. The more learned read Arabic, Persian or Turkish, and thus enjoy an exclusive honor which would be endangered by the improvement of their native tongue. Impeded by such serious obstacles, Messrs. H. and S. abandoned the project of a translation, and united their labors to those of the other Missionaries at Tebriz.

The plan which the Missionaries ultimately adopted for their school was the result of experience. They found the institution was rendered nearly useless by the irregularity of attendance on the part of the pupils. They deemed it therefore more judicious to select a few whom they should support, and to whom they could give a thorough education, with the design of employing them as teachers of Persian children under salary from the Mission, while the Missionaries should devote themselves more exclusively to the preparation of books for instruction, which are almost entirely wanting in Persia. This plan was adopted as a permanent system, and presented for the approval of their Society. It failed of obtaining a sanction, the executive committee considering it as proposing too indirect a mode of effort, and involving an expenditure which their limited funds would not permit them to assume. This decision received by the Missionaries in November, 1836, pronounced the dissolution of the Mission. Three of its members departed for Germany the following May; two who have tarried at Shoosha, with the hope of gaining a renewal of their privileges, have seen their last hope die, and are about to pass through Persia on their way to a new field among the Mussulmans of India; another has remained to settle the affairs of the Mission at Tebriz, while the Rev. Mr. Wolters, the last of the Tebriz Mission, is on the eve of his departure to join the Rev. Mr. Hildner, of the Church Missionary Society, in the Island of Syra.

A few words will complete a view of all that has been at-

tempted by Protestant Missions in Persia. It is now more than twenty years since Henry Martyn entered the country. It was his work in India which brought him hither. He came for the purpose of preparing a translation of the New Testament into Persian, which was then extensively spoken in Hindoostan, and tarried only to complete this task. But his many labors of love at Shiraz, and the self-denying testimony which he bore to the truths of the Gospel, have associated his name and memory chiefly with the soil of Persia. Since his day other missionaries have passed through the country, and some have made transient attempts at missionary effort. These, from ignorance of the country, have often been ill advised, and from their briefness have been without any permanent effect. The first Protestant Missionary designated to the Mohammedans of Persia, was the Rev. Mr. Merrick, who came hither in 1835 under the patronage of the A. B. C. F. M. He has passed through the principal cities of western Persia, and is still engaged in the labor of investigation. The Rev. Mr. Samuel, himself a converted Jew, is preaching Christ to his own countrymen, of whom there are many scattered in different parts of the land. The American Mission at Ooroomiah is devoted to the Nestorian Christians of that region, but individuals among the Mussulmans have been instructed by the Missionaries, and this department may yet become a very important part of the Mission. The German Missionaries during their residence in Persia, performed several short tours of exploration, in which they made more open attempts at the public proclamation of the Gospel, and the distribution of the Scriptures, than have ever been made by others. The history of one of these attempts at Isfahan, is already familiar to you, (*See Miss. Herald.*) and the consequences have been similar in every other instance.

CHINA.

FROM THE REV. DR. BOONE.

Batavia, Java, 22d Nov. 1837.

Mr. Hanson's return affords me an opportunity of writing, which I with great pleasure embrace. Mrs. B. and myself, were blessed with a remarkably pleasant and prosperous voyage, not having encountered a single storm the whole way. The captain told me that it never blew so hard at any time that he could not have carried top-gallant sails.

We made Java head (the first land we saw after losing sight of the American coast) the one hundredth day, and arrived here the one hundred and sixth, the 22d of October. Neither Mrs. B. or myself suffered much from sea-sickness, and my health improved gradually all the way, and I am now in more vigorous health than I have enjoyed for three years.

The voyage proved rather too long for Mrs. B.'s strength, and she suffered a great deal during the last five or six weeks; but

the sight of land produced instant convalescence, and she is now as well as she has ever been in her life.

I have written a long letter by Mr. Hanson, which I will request him to keep with him until he reaches the U. S., while he forwards this from Cowes, that you may hear of our safe arrival.

Mr. Hanson returns in consequence of his inability to study in this climate. He looks very well, but his nervous system seems strangely deranged by it.

Capt. Richardson, of the ship Brooklyn, has offered him a passage home free of expense. The Brooklyn goes to Cowes for orders.

FROM THE REV. MR. HANSON.

St. Helena, 22d Jan. 1838.

I arrived at this place this morning, and avail myself of the opportunity to forward letters to America. I have not derived the benefit from the voyage to this place which I anticipated. My health I hope has somewhat improved, though I fear I shall never be entirely well again. We expect to sail to-morrow for England, and shall return home as soon as I can.

WESTERN AFRICA.

After the lapse of seven months without tidings from Cape Palmas, the present accounts bring down the history of this mission to the beginning of the year. The expectation of Dr. Savage, on leaving the Cape, was to proceed in the same vessel to the U. States. This fact will account for the absence of many details respecting the mission. The return of Dr. S., may now be anticipated in a few weeks.

FROM THE REV. JOHN PAYNE.

Cape Palmas, 27th Dec., 1838.

After a residence of six months in Africa, I am enabled, through the preserving goodness of God, to inform you that we are still alive and enjoying a reasonable share of health. I think I may safely say that our health has been improving during the last three months. Our chills have been less severe and frequent, not occurring oftener than once a month, and seldom incapacitating us for business longer than one or two days. It has now been more than a month since I felt any serious indisposition, and I think to day I feel as well and weigh as much as when I left America. The preservation of our lives and health we owe no doubt, in a great measure, to the timely advice and services of Dr. Savage, to whom I feel that I cannot be too grateful. Still, however, I cannot but think, though there must be considerable suffering in the case of every missionary, that the ideas entertained of the amount of this at home are far from being correct. In my own case (though this has been considered peculiarly favorable) the degree of suffering was slight in comparison with

what I experienced at home; and from my short experience and observation, I am quite disposed to adopt the sentiment already expressed to the Committee by Dr. Savage—"that if Missionaries could be exempt from an undue degree of care, they might expect to live long and be enabled to do much to advance God's kingdom in this land." I conversed with a colonist a few days ago, who told me, that he had enjoyed uninterrupted health for more than twelve months, and his case is not peculiar. Nor do I think that there is that difference in the adaptation of the constitution of the white and colored man to this climate, which is generally supposed to exist. The new emigrants are attacked precisely in the same manner that we have been—the intermittent prevails among them for some time in the same manner, and in many cases in a more severe form than it has among us, and there is the same gradual improvement in health in both cases. Indeed, I doubt whether there is a case of as good health among the emigrants who came out with us as I am favored with at the present time.

As Dr. Savage sails to-morrow, I shall be unable to communicate, as I had hoped to do, the information which I have been able to accumulate concerning the character of the people for whom we labor, and my present judgment of the prospects of usefulness before us. I regret however, the less this inability as Dr. S. will be enabled to inform you, and I trust the Church, more particularly and accurately upon all subjects connected with the interests of the mission. The Committee however, will be gratified to hear that I have made the first effort to proclaim the gospel in the interior at a "bush town," called Wassa, distant about eight miles. The king and people were very attentive to this first "God palaver," and desired that I should visit them often. Hoping to be able in my next to inform the Committee of more of such labors, I remain, &c.

FROM REV. L. B. MINOR.

Cape Palmas, Dec. 25, 1837.

Contrary to the opinion of many I am spared once more to address you. The dreaded ordeal has been passed, yet we not only live, but are enabled to do some little in the vineyard of our Master, while a bright prospect of usefulness is opening beyond us. That we have suffered, cannot be denied, but that suffering has by no means exceeded our expectation. This unfortunate, degraded land has been clothed with terrors not its own. Hundreds [whites] are now residing on this coast in the enjoyment of good health. They who have hitherto cloaked their coldness under this plea, must now seek some more plausible excuse. There is risk to be run, there is suffering to be endured, but surely the follower of Christ can never consider this a sufficient reason why he should remain idle while the plentiful harvest lies

before him not only fit for the sickle, but falling, wasting, perishing, for lack of laborers. Far be it from me to urge my brethren to rush headlong to the work without thought or sufficient preparation; nor on the other hand would I have them tarry in the vain expectation that God by some unusual method shall bid them go forward to their work. We do not urge them to come to our assistance. Our greatest desire is, not that this station flourish, but that the wants of the heathen generally, should have its due weight in the minds of Christians, though the fault will be ours if minute and accurate information be wanting with regard to the people among whom we labor. It would be difficult to conceive of a people more degraded, more utterly dead to every moral sense, than those who daily surround us. In vain have we sought for one good quality, one bright spot to enliven the dark picture. We are informed that a short time previous to our arrival, five persons were tried by "saucy wood," only two of whom escaped with their lives. Among the number of those who perished, was a man far advanced in life whose only offence, if report be true, was the possession of a rice farm, which by rather more than ordinary industry, he had rendered somewhat superior to those of his neighbors. He swallowed the poisonous liquid but seemed likely to recover. This however, was by no means agreeable to the wishes or intentions of his judges; so seizing him by the feet they dragged him down a steep rocky hill, where continuing to dash him violently against the ground, they speedily succeeded in extinguishing the vital spark. His fertile field was the reward of their iniquity. The word of the priest or doctor is alone sufficient to subject a person to this terrible ordeal.

Such are the people among whom we are to live and labor; though not entirely without hope of benefitting the adult, our eyes are much directed to the younger portion of the community. The number contained in the male school is at present small; they are however without exception promising boys. Did my health permit I could speedily increase their number, and hope to do so within the next month. Feeble health must necessarily prove a great drawback to our operations, and though the field of labor before us is highly encouraging, little fruit can be expected within the next three or four years.

FROM THE REV. DR. SAVAGE.

Cape Palmas, 15th Sept. 1837.

An English vessel, I am just now informed, is about sailing for London, and will thus afford an opportunity of saying to you that my beloved associates are all well, and safely passed through the acclimating fever. Mr. and Mrs. Payne have been slightly ill. Mr. Minor more and even dangerously so. Under God they have been very prudent, and my feeble exertions have been

blessed to their recovery. Pray that they may still be kept in the hollow of the Almighty's hand—may be endued with wisdom from on high—may be baptized into the spirit of Christ and his apostles, and thus may be set up in this dark continent as lights to lighten the Gentiles. As for myself I have been sustained beyond expression under the unexpected but providential accumulation of duties. I have felt the promise of God to be sweet, *as thy day is so shall thy strength be.*

Ship Emperor, Monrovia Harbor, 31st Jan. 1838.

I left Cape Palmas on the 28th of December, in the Brig Susan Elizabeth, Capt. Lawlin, for America. Since my arrival here I have heard that the Niobe has passed to leeward with emigrants for Cape Palmas.

Ill health and design of visiting America.—My health, for the last three or four months, has been very feeble; my whole system having been greatly relaxed and deranged in all its functions, from repeated attacks of intermittent fever. I have before alluded to my duties, increased in number, and made urgent by the diminution of our little band on the one hand,* and its important enlargement on the other. We were out of quinine which is our sheet anchor in the treatment of the intermitteut fever—these two circumstances combined, I conceive to be the cause of my illness. At the present time, though greatly improved, yet I am far from being well. My system is so deficient in tone, that the least scratch or wound is almost sure to be followed by a chronic ulcer. I have seen them, in this climate, of the size of a man's hand, destroying, by their sloughing process, muscles, tendons, and even bones.

Such being the state of my health, it was thought best by all of us, that I should at once abstract myself from all business of the Mission for a time, and endeavor to regain it. The Brig Susan Elizabeth afforded me an opportunity.

This ship and the brig are owned by Mr. G. In consequence of the loss of Capt. Keeler, of the former, Capt. Lawlin visits the leeward coast with the ship. Upon mature reflection I have resolved, with the blessing of God, upon the following course; viz., to keep in this ship which will proceed to windward as far as Gallinas river, possibly to Sierra Leone, and then to the leeward. On our arrival at Cape Palmas, if I should not find any thing in letters to change my present design, I will proceed with Captain Lawlin to the leeward. I shall thus be better able to fulfil that part of my instructions referring to future action upon the Ashantees and Dahomians, and I hope obtain a degree of knowledge respecting the intermediate tribes which I cannot otherwise do. Another object also may be accomplished by this course, viz., that of obtaining boys to fill up our school. We think it best to get them from as great a distance as possible,

* Dismission of Mr. Thomson.

either upon the coast or in the interior. We find a great difficulty in retaining permanently the children obtained from within our vicinity. Our number has been constantly increasing and diminishing. Boys will stay just long enough to be broken in, as it were, to the book, and then a simple visit from their parents will be the means of withdrawing them from us. This fluctuation has been one of our greatest discouragements. To obtain them from a distance, therefore, is far better, and to a great degree will obviate this difficulty. The captain expects to leave the coast, for America, some time in March or April. To return in the brig, will take me home in February or March, perhaps, the coldest season of the year, the result of which would be doubtful. I should fear it, inasmuch as I have a predisposition to an affection of the lungs. I trust that the course I now contemplate is that dictated by a gracious and overruling Providence, and I hope will meet the approbation of the Committee.

Mr. Payne has decided to occupy the First Mission-house. Considerably more should be done to it. It is the universal opinion of the Missionaries now in Africa, that their houses should be plastered and have glass in the windows. It is decidedly my opinion, and I felt authorized to plaster the houses I was sent to build. So slow, however, are all labor operations in Africa, particularly in the young or new community at Cape Palmas, that but one half of the lower room is now done. Fire-places are very much needed. In the rainy seasons our mornings and nights are often too cold without fire. It is the general opinion here that fire-places are necessary.

School.—This has been in a very fluctuating and uncertain condition since I last wrote. After the arrival of my beloved associates, my attention to it was of necessity very irregular. I thought it hazardous for Mr. Minor to assume its responsibility till he should have passed through the fever and recovered from its effects. Mrs. Payne was sooner able to take charge of the girls, but from causes which have their origin in the heathen character, their number has been reduced from four to one. We think it advisable to make no further effort to obtain girls, till Mrs. Payne shall have assistance, and more room be provided for their accommodation.

The grounds cannot be brought wholly under cultivation till another family shall occupy the second house. Then our plantains and bananas, besides our cassada, will be obtained from our own industry; and then, too, will the health of the station be improved.

From our own experience, and that of Mr. Wilson, fifteen dollars will fully cover the expenses of each pupil for the year, with our present arrangements. A separate table can be maintained for such American boys as are preparing to be teachers, and for the superintendent of the agricultural department. Of the former, we have two pursuing the necessary studies. The

number of scholars, upon which we have determined for the coming year, is twenty-five. Our efforts will be bent to their retention and thorough instruction. We are not so desirous that the number in our school should be very large, as that that number should be kept under the best possible influence.

Healthiness of the station.—This we believe to be as good as that of any other location yet known in Liberia. The only disease we have known, after passing through what is called the seasoning fever, is the intermittent of our own country, &c. To the "ague and fever" all are subjected. Its severity, however, is greater in some regions than others. We think, in this respect, our location is highly favorable. Almost every day witnesses some stroke of improvement in the vicinity. As emigrants arrive the surrounding "bush" is cleared up, and the soil is laid open to the genial influence of the sun. Consequently the healthiness and pleasantness of our location are almost daily increasing. I do wish the true causes of *my* illness to be well understood. Till my associates arrived, and for more than a month after, my health was good. They came in the midst of the rainy season. The morning of their arrival saw me walking into the Cape, in health to meet them. In their eyes I had not changed. My complexion and general appearance indicated to them as good health as I had enjoyed in America. They found me alone, pressed by numerous duties, and themselves upon my hands, the objects of deep anxiety. Such a state of things necessarily continued for a time, and our quinine gone, repeated attacks of the ague and fever brought me low. Hepatic derangements were the sure consequences, bringing in their train great suffering and danger of life. It is my firm belief that under different circumstances my health would still have been good. I do not believe this climate to be necessarily fatal to the white man's constitution or health. That it involves much and often great suffering, with a thousand circumstances of severe trial, we all cheerfully admit, and even that life for years to come will be shortened by it. Yet it is at the same time no less true, that, with a moderate share of prudence, we can live here and enjoy *good* health, (though it cannot be permanently as good as we might expect in our native climate,) and above all, labor *for years* to save from eternal death, hundreds, and thousands, and millions of our fellow beings. *If christians ask more they must go to other fields.*

Excursions into the interior and to native towns on the coast.—I have already informed you of the fact that I penetrated as far as Deh neh, about forty or forty-five miles from Cape Palmas, and about the same from the Cavally river. I have been unable as yet to copy my journal on that occasion. If it be possible I will do it before the brig sails. I will here add that the king of Dehneh continues favorable to the establishment of a school among his people, and has been regularly manifesting his good will, by sending me down at different times little "dashes" of new and

clean rice, ducks, fruits, &c. He has more than once given me to understand that he fully expects, and is patiently waiting the opening of a school among his people. I know not that I shall ever be permitted to revisit my native land. Should this be, and I am spared to return to my work, shall I be accompanied by one or more brethren who will go and tell the tale of redeeming love to this *waiting* king, and his benighted people ! Why not ? O, my dear Sir, what forbids it ? Is the spirit of the Church the spirit of Christ ? Then shall her members respond to the call, and the last words of her great head shall not have come down to Christians of this age in vain. Heralds of the Cross shall go forth from our beloved Zion, and proclaim the unsearchable riches of Christ unto all people. Then shall the despised African not be forgotten. His bleeding hands shall be stretched out in believing prayer to the only true God his Creator, Preserver and Redeemer.

Another king in an opposite direction, and about the same distance, has also sent a message inviting us to visit him and promising all desired encouragement.

Native population — Language. The interior in every direction from us, is occupied by populous towns containing from 1000 to 1500 souls. Indeed we may extend a line from C. P., fifty miles into the interior, and within the arc it would describe from the windward to the leeward coast, we should find, it is estimated not less than 60 or 70,000 persons and all *willing*, to say the least, to receive a teacher. Scattered over this tract of country, we should find many different tribes with different dialects, yet not so different as to prevent an intelligent Greybo (the tribe at C. Palmas) from being understood or understanding in any other tribe. That all spring originally from the same stock is evident from the fact, that there are many words common to all these dialects, and many more, evidently derived from the same roots. Their numerals exhibit but a shade of difference. The inference then is, that it is highly important to reduce these dialects to a common written language. When this is done and men can preach and talk to them in a language, which they or great numbers of them can understand, then will a large extent of country be brought beneath the influence of the gospel of peace. Such has been the relation which I have thus far sustained to the mission, that I could pay but little attention comparatively, to the language of this people. Such a step I conceive to be one of the highest importance, and I hope on my return to be devoted to this branch of our operations. Mr. Minor has made good progress in the language of the Greybo tribe, among whom we are immediately located. He seems to possess an unusual tact at acquiring their phrases and converting them to a practical purpose.

MISCELLANEOUS.

REPLIES TO THE JOINT CIRCULAR.

Under this head we shall continue to give extracts, omitting names and places, and hope it may prove an interesting and profitable department to our readers.

FROM A CLERGYMAN IN THE DIOCESE OF NEW-YORK.—I have received your circular, inquiring what may be expected from my parish for the two Committees: And in reply I have to say, that our parish will contribute (say) from the congregation, about \$120; from the Sunday school, about \$10; and that the amount will be divided between the Committees.

FROM ANOTHER.—Under the impression that your circular demands a prompt reply from all the churches, I hasten to give you the response of —— Church. Though not loud I hope you will find it true to your annual expectation. Commencing from this date, \$70 for the Domestic, and \$30 for the Foreign may be expected annually. Surely all our churches should do something towards this great and bounden duty, which our Missionary Church has so seriously assumed. If only *according to their ability* they would thus discharge their high responsibility, there would be no such thing as any deficiency of means in carrying out in all its length and breadth, the Missionary enterprise of the Church.

FROM ANOTHER.—From —— Church you may expect this year, for Domestic Committee, \$150; for Foreign, \$100, and annually hereafter, for Domestic, \$200, and for Foreign, \$150. All contributions here are by monthly offerings, a plan which commends itself more and more to my judgment. Discourses on the subject are previously delivered. I hope by instructing my people “line upon line,” to raise their ideas very materially upon the subject of “rendering unto the Lord of their substance.” My frequent charges have been already productive of much improvement. My people are opening their eyes to my positions: withal they are responding to my appeals; and, with the Lord’s blessing, I shall be able to furnish much more hereafter.

FROM A CLERGYMAN IN THE DIOCESE OF PENNSYLVANIA.—I am about to remove to ——, shall carry your letter with me, and make it one of my first duties to raise funds for the Missionary cause. What I shall be able to do, I cannot, as you perceive, now say; you have, however, a right to know from every minister of the Church, what he intends to do. It is my intention to do all in my power by the grace of God to aid you in the great work.

FROM ANOTHER.—In this church (composed almost entirely of persons of moderate circumstances,) we have a Parish Asso-

ciation for general purposes, to which the congregation contributes monthly. The annual receipts are between three and four hundred dollars, which are entirely absorbed by the various objects of our own diocese and neighborhood. We will, of course, do all we can for the General Missions of the Church, and only regret that the offering must be so inconsiderable; (say) for Domestic Committee, \$70; for Foreign, \$40.

FROM A CLERGYMAN IN THE DIOCESE OF OHIO.—This Church will send, the present year, \$15 to each Committee, and annually, hereafter, to both Committees, \$50, to be divided as circumstances may require. This is the minimum; it may be more: it is collected in monthly offerings from a church in a small country village, consisting of thirty-five communicants. We hold the monthly Missionary meeting. Sermons are also preached frequently upon Missions. The world is our field; and though we have much to do in Ohio, we will help all we can abroad. We are now building a Church which is nearly completed and paid for. When that is done, I hope we shall give more. Meanwhile accept our mite, offered in prayer for the success of Christ's kingdom.

FROM ANOTHER.—This Church was a Missionary station until recently. It is now sustaining its minister, and will raise about \$100 per annum; \$50 of which we shall devote to the aid of our diocesan Missions, and the other \$50 to the General Missions of the Church, to each department in equal parts.

FROM A CLERGYMAN IN THE DIOCESE OF SOUTH CAROLINA.—I can only state in reply, that judging of the time to come, from that which has elapsed, I may venture to promise to the two departments the sum of \$500 annually, in the proportion of nearly two-thirds to the Foreign, and the remainder to the Domestic Committee. Our contributions were commenced on the plan of "Church offerings," on the first Sunday in April, 1836, and have been steadily continued on the same system ever since. The "offerings" are made chiefly by the communicants, but not, I am sorry to say, even by all of them. As, I suppose, is the case with other congregations, some of my people are indifferent, and others opposed to the whole Missionary scheme. I have endeavored to animate the one class to co-operate with us in our noble enterprise, and to remove the prejudices against it on the part of the other. But, so far, my efforts have not been as successful as I desired. May God give them better hearts, and a deeper sense of their obligations to Him, for the use of the talents committed to their stewardship! The best assurances I can offer, however, that my exertions shall be directed towards having this amount increased, is the anxiety I feel to sustain the Church in an arrangement, which, while it is calculated to reflect glory upon her, is also fitted, through the divine blessing, to advance the interests of the Redeemer's kingdom, and promote the salvation of perishing millions.

WESTERN INDIANS.

The number of Indians within the territory of the United States is supposed to be between 400,000 and 500,000. Those west of the Rocky Mountains may be estimated at 100,000; those in the mountains and along the eastern side, at 150,000; those in Wisconsin and upon the waters of the Missouri above the 42d parallel of latitude, at 100,000; and those in the ' Indian Territory,' including the number in the various states soon to be removed to that Territory, at 125,000. The region designated as the ' Indian Territory,' extends west from the states of Arkansas and Missouri about two hundred miles, and north from the Red River about six hundred miles. Within these limits the government of the United States is establishing a system for the civilization of the Indians, which appears to be characterized by wisdom and benevolence. Its features are,

1st. To secure their lands to the several tribes by patent, with only such restrictions as are necessary to prevent white men from purchasing them, or encroaching upon them.

2d. To establish a Territorial Government, all the offices of which, (except those of the Governor and Secretary,) are to be filled by Indians whenever competent natives can be obtained.

3d. To provide for a General Council of Delegates, chosen by and from the tribes, with legislative powers; their enactments not to be valid till they have been approved by the President of the United States.

4th. To have a Delegate, always a native, remain at Washington, during the sessions of Congress, to attend to the affairs of the Territory, who shall be allowed the pay and emoluments of a member of Congress; and,

5th. To encourage, by liberal annual payments of money provided for in Treaties, the establishment of schools and colleges; in which competent native teachers are always to be preferred, when they can be had. The power of the United States is to be exercised in protecting them from the whites; in preserving peace among the confederating tribes; and in encouraging them by rewards, honors and emoluments, to acquire the habits of civilized life. The efforts of Christian benevolence to have Christianity go hand in hand with civilization, are to be fostered and sustained, as long as they are made in conformity with the regulations of the Territory. "The hope is held out that when-

ever their advancement shall warrant the measure, and they desire it, they may be admitted as a State to become a member of the Union."* "No whites will reside among them, except such as are specially permitted to do so, for their benefit, by the government of the United States. They will live by themselves; and each will feel that he is eligible to the highest distinctions of society by which he is surrounded, and that his talents and virtue may be suitably rewarded."†

The result of this experiment must, we think, depend very greatly upon the manner in which its details are executed by the subordinate agents of government. If they shall be men of philanthropy and pure benevolence; if they shall be actuated by genuine Christian principles, there need be no fear as to that result.

"It has been supposed that in four particulars the aboriginal race were under the influence of peculiarities of constitution, namely: an irresistible thirst for ardent spirits; an unnatural predilection for war; an inordinate fondness for the hunter state; and an unconquerable aversion to the improvement of their condition."‡ All these are shown in the document from which we quote, to be, not peculiarities of constitution, but accidental circumstances, capable of an entire change by the application of the proper means. Let Christian love and zeal then seek the reformation of these poor Indians, so justly entitled to our sympathies; let the public efforts for their civilization have all the advantages of our confidence and co-operation, till the trial is fairly made. If it be successful, an effectual door will be open for giving the gospel to the half a million who roam in our western wilds, and to the several millions in the northern and southern parts of North America.

The tribes to which the attention of the Domestic Committee is now directed, are the Senecas, (western band,) Osages, Kansas and Delawares.

THE SENECA.—These are a mixed band of Senecas and Shawnees, numbering about 500 souls. They reside west of the state of Missouri.

"As a people they are in some measure civilized. Most of them can speak English. Their dwellings are neat hewn log

* Report of Committee on Indian Affairs, House of Reps. May 20, 1834.

† Report of Committee on Indian Affairs, Senate U. S. March 15, 1836.

‡ Report with Senate bill, No. 159, 1836.

cabins erected by themselves. Within them are bedsteads, chairs and tables of their own manufacturing. They are generally favorably disposed towards civilized habits, and evince a desire to improve their condition, except in the matter of education. They have no school and desire none. About 36 persons can read, in the Mohawk language, the book of Common Prayer and the Gospel by St. Mark, translated into Mohawk by Captain Joseph Brandt, in 1787, which contains 505 octavo pages. Also, they read the Gospel by St. Luke, translated by H. A. Hill, and printed in 1827 by the American Bible Society. Among them is a church [so called] of fifty members, denominating themselves Episcopalians. Captain Bowless, who led in their public religious exercises is dead. In their service they read portions of the Book of Common Prayer, sing, &c. They have no house of public worship.”*

“The Senecas exhibit great signs of improvement. They cultivate the soil and raise stock; they raise corn, oats, wheat, rye, and garden vegetables. No tribe owns more horses, cattle, &c. than these people, in proportion to their population. Their gardens and fields are enclosed with rail fences. They have some merchants and mechanics among them, and promise to become, in time, a prosperous and intelligent community. They have turned their attention more to the importance of education, and are desirous that schools should be established in their country.”†

THE OSAGES.—The number of this tribe is about 5000. They formerly resided in Missouri, but have removed into the Indian territory, where they own an extensive tract of land. They have no school, and “have made but little progress toward civilization. Their subsistence mainly depends upon the game of the country. They raise some corn and beans, but the culture is rude; hence but little is obtained therefrom. They raise no stock; they obtain their horses from Indians residing far to the south and west from them. Their country possesses excellent soil, is well watered and timbered. As they are not agriculturists, their condition and resources are similar to those of other wild and roving bands of Indians, whose occupations are hunting and war. Their huts are constructed by inserting small poles in the ground, the smaller ends of which are bent over the room and united, so as to produce the form of a cone, some eight or nine feet high. On the outside they fasten either broad pieces of bark, which forms a kind of weather boarding, or a mat of flags or bulrushes, sewed together with threads of bark. The fire is placed in the centre, the smoke of which escapes through an aperture in the top. Many of their houses are oblong, and contain two or three fire-places, and a great number of families.

All the Osages live in villages, in which their houses are

* Mr. McCoy's Annual Register, No. 3.

† Document No. 3, House of Representatives, 1837.

crowded close together without order. Some of their shelters are covered with buffalo or elk skins; and these, as well as those covered with flags, are portable. Their villages are merely *summer* residences. In winter they change encampments, as the prospect of grazing for their horses suggests. Within their houses are neither tables, chairs, nor bedsteads, unless we fancy an exception in a platform raised about two feet high upon stakes set in the earth. This platform extends along the side of the hut, and may serve for a seat, a table, or a bedstead. This, however, is generally dispensed with.”*

“ The Osages are not fierce and warlike, as has been generally represented; on the contrary, they are uncommonly servile and manageable. Whilst the condition of depraved man, unimproved, is pitiable in the extreme, there is something noble to be admired in these pupils of nature. Game near them is exceedingly scarce. They go upwards of one hundred miles before they find buffalo, and then they are frequently either frightened, or whipped back empty by their enemies. They suffer much for want of food and raiment, and *they are wretched in the extreme*. Favorable openings for benevolent efforts for the improvement of their condition, present themselves in at least four places.†

THE KANSAS.—This tribe contains about 1600 souls. “ Their language, habits and condition in life are in effect the same as those of the Osages. In matters of peace and war the interests of the two tribes are blended, and they are virtually one people. Like the Osages, they are ignorant, poor and wretched in the extreme; and are as uncommonly servile, and easily controlled by white men who mingle among them. All live in villages where their huts are crowded closely, without order in their arrangement. Besides their houses of bark, and of flags, constructed like those of the Osages, they have a few of earth. These are circular and in the form of a cone, the wall of which is about two feet in thickness, and is sustained by wooden pillars within. Like their other huts, these have no floor except the earth. The fire is in the centre, and the smoke escapes directly above. The door is low and narrow, so that in entering, a person must half crawl. The door, as in their other huts, is closed by a skin of some animal suspended therein. The wretched condition of the Kansas prefers strong claims upon the sympathies of a Christian public, and the prospect of success holds out great encouragement to benevolent efforts, for the amelioration of their condition.”‡

THE DELAWARES.—These people are the remains of a once powerful tribe inhabiting a part of Pennsylvania; whence they removed to Ohio, to Missouri, and finally to the Indian Terri-

* Document No. 3, H. R., 1837.

† Mr. McCoy's Annual Register, No. 3.

‡ Mr. McCoy's Annual Register, No. 3.

tory. They have made considerable advances in civilization, though their condition is not equal to that of the Senecas. They were partly christianized by the laborious and self-denying labors of the Moravians at an early period. They cultivate the soil, and like the Senecas occupy good hewn log cabins. They have at present a small school of about 20 children. The tribe contains not far from 1600 souls.

HINDOO RITES.—*From a letter of the late Mrs. Winslow, dated Madras, Aug. 1837.*—“The natives have lately been performing the Churakee or hook-swinging near our house, and a more dreadful scene can hardly be imagined. The manner of doing this is by erecting a high post in an open place, and crossing it by a long pole in the manner of a well-sweep. The cross-pole has cords at both ends. The man who has to swing has two strong iron hooks inserted in his back by taking up about two inches of the flesh and forcing them through. These hooks are fastened to the cords on one end of the cross-pole; a rope at the other end is then pulled down until the end on which the man swings is raised high in the air, (we judged about fifty feet from the ground, as he was above the tops of the tallest cocoa-nut trees near him.) When he gets to a certain height, those holding the rope at the other end, run round with it three or four times. As the poor victim is thus swung round, he throws flowers, betel-leaves, and sometimes fruit among the crowd below, which are eagerly gathered up and considered sacred. In two cases yesterday, they let off pigeons which they had taken up with them. *Seventeen persons* swung in this way, in the course of the afternoon. Mr. Winslow was very near to one when he came down; saw the hooks through the flesh, and witnessed the poor creature’s attempts to conceal the pain. Thousands and tens of thousands flock to these spectacles. It is like a great fair. Booths are erected for the sale of arrack, fruit, &c. The beating of tom-toms, blowing of horns, and constant firing of guns, are never failing accompaniments, and all this is considered agreeable to their gods.”

Such customs have been fully confirmed by the Rev. Mr. Sutton, and others, as prevailing also in other parts of India. Could they be viewed in our own land, what feeling would they excite; and yet Mr. Catlin has assured us that the Mandan Indians practice voluntary cruelties very similar. The victim there is drawn violently on the ground or suspended on high until the flesh in the back gives way. These facts are well attested, and this ordeal is passed by every warrior in the tribe. Some of the Braves endure these sufferings even five or six times. But the recent pestilence among the northwestern Indians has swept through the Mandans, leaving, it is stated, only thirty-one persons alive! How truly does the apostle describe heathenism as without natural affection, and yet Christians are slow in telling them of a Saviour whose yoke is easy and whose burthen is light.

RAFARAVAVY, THE FIRST CHRISTIAN MARTYR IN MADAGASCAR.
It is now three years since the flame of direct persecution against Christianity in Madagascar burst forth with violence, by the publication of an Edict suppressing all Christian instruction in the country.

A box of Christian books, found near the residence of the eminent Christian woman of whom we write, led to her apprehension and imprisonment. From the time of her having professed her faith in the Lord Jesus Christ, which was about seven years ago, she gave the most satisfactory evidence of the power of the Gospel, in its transforming influence: and, in her whole deportment, honorably exemplified the Christian character. Mild and open in disposition, yet energetic and persevering in her efforts to do good, and endowed with highly respectable natural abilities, she presented one of the happiest illustrations of native character which the Missionaries had met with. In daily prospect of death, (on a previous occasion,) she then remarked, to a beloved friend to whom she was accustomed, amidst mutual tears, to pour out the feelings of her heart, that, as to her life she felt indifferent—that if her blood were to be shed on the land, she trusted it might be the means of kindling such a feeling of interest in Madagascar as should never be extinguished. “Did not the Saviour forewarn us,” said she, “that we should incur the hatred of all men for his sake? The son of God has died in our stead, and that will shortly redeem us from all our sufferings. I know in whom I have believed; and though my blood be shed, the word of God must prosper in this country;” she added, with great feeling—“Pray for me, that if it be the Lord’s will that I should suffer now, he would take my soul to Himself; but that, if I am spared, I may live more than ever to his glory.” The Queen did not, at that time, think fit to inflict on her the punishment of death.

The vengeance of the sovereign has (now) been inflicted, and she has fallen under the spear of the public executioner; but her spirit has joined the company of the redeemed in glory, who have come out of great tribulation. Her last moments are thus described in a letter from Mr. Johns.

She had said, repeatedly, by letter to her friend Mrs. Johns, “Do not fear on my account. I am ready and prepared to die for Jesus, if such be the will of God.” She was most wonderfully supported to the last moment of her life. Her age at the time of her death was thirty-eight. Many even of the old people remarked, that they had never seen any one so stubborn as Rafaravavy; for although the Queen forbade her to pray, even when in irons, she continued to preach Christ to the officers and to the crowd that followed her, for nearly three-quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray, and to exhort all around her to believe in Jesus Christ, even till the execu-

tioner's spear, thrust through her body, deprived her of the power of utterance.

Never in the annals of the Church did a Christian martyr suffer from motives more pure, simple and unmixed with earthly alloy; she had never heard of any after glory of martyrdom on earth; no external splendor had been cast around the subject in her mind by reading any lives of martyrs; all was to her obloquy and contempt. Her own father and relatives, to the very last, accused her of stubbornness. She had no earthly friends to support and cheer her. She was not poor in outward circumstances; and by recantation and humbling herself to beg pardon of the Queen, she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing Him who is invisible. Her letters are composed principally of passages from the gospels and epistles; and those doubtless, under the influence of the Holy Spirit, were the entire support of her mind in the last hour of trial.—*Miss. Reg.*

EDITORIAL DEPARTMENT.

SPIRIT OF MISSIONS.—By an effort in this city for a few weeks past, to which the clergy have kindly and efficiently lent their aid, the number of subscribers has increased from about one hundred and sixty to near six hundred. The effort is still in progress.

MISSIONARY NOTICES.—WESTERN AFRICA.—The importance of the Rev. Dr. Savage's visit to this country, after more than a year of missionary labor amidst the cares attendant upon a new station, will be at once appreciated. The restoration to health, as well as the opportunity for gaining more full coöperation in his future labors, if spared, have prompted the measure. The Rev. Messrs. Payne, and Minor, and Mrs. P., were on the whole in improving health, on the 28th December, and had assumed the charge of the Mission after six months residence. A former appeal of Dr. Savage, (Vol. II. 279,) in behalf of two girls in the school who had been betrothed in childhood, has called forth no fewer than five contributions to redeem them. These, having been conditional, will be applied to the support of pupils at the school. The evils to which such a mode of relief might lead, and the tendency of such a premium to uphold rather than counteract the practice, were early seen by our missionaries; and such redemption will not be repeated, painful as such cases in themselves may be. An anonymous donation to "redeem

Susan," (accompanied by a suggestion of the possible evils from extending these redemptions among the natives,) will be applied as the alternative directs.

The appointment of Mr. Byron as assistant teacher, and to act also as "business agent" for the Mission, will, it is hoped, add another pious and valued laborer to the Missionary band at Cape Palmas, and relieve the Missionaries of much secular care.

GREECE.—The Mission Schools at Athens, Syra and Crete, contain, by the latest returns, 1032 pupils, taught in the various branches of common education, under direct Christian influence and instruction. There is much reason for thankfulness in the opening prospects and early success of the Mission to Crete. An infant school apparatus, including scripture cards, &c., also a pair of globes, have been sent to this Mission at the urgent request of Mr. B., costing in all about \$56, together with 120 copies of the scriptures, in Hebrew, Greek and French.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th March to 15th April, 1838.

MAINE.			
Portland, St. Paul's Church, from Female Missionary Society,	20	50	20 50
MASSACHUSETTS.			
Cambridge, Christ Church, from Dr. Oliver,	-	2	50
Lanesborough, St. Luke's Church, from offerings,	-	20	00— 22 50
RHODE ISLAND.			
Westerly, Christ Church,	-	20	00
Woonsocket, from a friend to missions,	-	4	85— 24 85
CONNECTICUT.			
Trumbull, Christ Church, from offerings,	-	4	00— 4 00
NEW-YORK.			
Canandaigua, St. John's Church, from Ladies' Association,	100	00	
Geneva, Trinity Church, from offerings,	-	50	00
Lansingburgh, Trinity Church, from offerings,	-	5	00
New-York city, St. Clement's Church, part of collection,	-	57	97½
Sing Sing, St. Paul's Ch., from Mr. Nichols, \$2 50, Mrs. N., \$1		3	50
Troy, St. John's Church, from offerings,	-	56	50
Individuals; from Mr. Charles Fox, \$5; from Miss S. B. Denrocke, 75 cts; from a friend to missions, \$3; from an unknown person, \$1 25; proceeds of small bills, \$10,	-	20	00— 292 97½
NEW-JERSEY.			
Bordentown, Christ Church, half of collection,	-	9	00
Burlington, St. Mary's Church, half of collection,	-	10	00
Belvidere, Zion Ch.; Knowlton, St. James' Ch.; half of col.,		2	71
Mount Holly, St. Andrew's Church, collection,	-	7	70
Ross Hall, Miss Smith,	-	24	50— 53 91
PENNSYLVANIA.			
Butler, St. Andrew's Church, a collection,	-	5	00
Harrisburg, St. Stephen's Church, from Mr. Tyler,	-	10	00
Philadelphia, St. James' Ch., col. (\$10 of it for Bp. Kemper.)		110	00
Individuals; from a lady, \$10; from Mr. G. L., \$5; from "Mary," \$2; from Mrs. M. Emlen, ½ of 4 years sub., \$6; from a friend to missions, for the valley of the Mississippi, \$3,		26	00— 151 00

DELAWARE.				
New-Castle, Immanuel Church, from offerings		20 00	—	20 00
	VIRGINIA.			
Fredericksburgh, St. George's Church, from offerings,		6 81		
Leesburgh, St. James' Church, from Missionary Society		18 00		
Individuals ; from Mrs. McCrea, \$7 ; from Mrs. F. Ball, Lancaster, \$5 ; from a friend, \$4,		16 00	—	40 81
	SOUTH CAROLINA.			
Cheraw, St. David's Church, from Sewing Society,		10 00	—	10 00
	GEORGIA.			
Savannah, Christ Church, from offerings,		26 31	—	26 31
	OHIO.			
Columbus, Trinity Ch., collection, from mission at Springfield,		58 50		
Granville, St. Luke's Church, from offerings,		6 00		
Harcourt Parish, from balance,		50		
Zanesville, St. James' Church, from offerings,		14 00	—	79 00
	KENTUCKY.			
Louisville, Christ Church,		31 52		
Paris, St. Peter's Church, for 1837,		15 00	—	46 52
	ALABAMA.			
Mobile, Christ Ch., fr. Soc. for prom. Christianity, for Ala., \$250,		250 00	250 00	
	INDIANA.			
Madison, Christ Church, from offerings for Indiana, viz., H. C., \$1 50 ; from Mr. E. C., \$1 50 ; N. C. Brace, 75 cents ; G. W. Leonard, \$1 50 ; Mrs. Hodges, 1 00 ; J. C. Lea, \$1 37½ ; John Crea, 10 cents ; cash to cover deficiencies, \$3 77½,		12 50	—	12 50
	CANADA.			
From a clergyman, for the use of Bishop Chase,		4 00		4 00
	Total receipts,			\$1058 87

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations, from 15th March to 15th April, 1838.

MASSACHUSETTS.				
Boston, Grace Church, Parochial and Miss. Soc. for Africa,		\$100 00		
Cambridge, Dr. Oliver,		5 00		
Quincy, Christ Church, response to appeal,		20 00	—	125 00
	RHODE-ISLAND.			
Westerly, Christ Church, for school in Africa,		7 50	—	7 50
	CONNECTICUT.			
Newtown, Mrs. H. Beers,		1 63		
Waterbury, St. John's Church, offerings, one half of \$57,		28 50		
A legacy from the late Miss M. A. Bradley, China, \$50 ;				
	Greece, 50—	100 00	—	130 13
	NEW-YORK.			
Harlæm, St. Andrew's Church,		5 00		
New-York, All Saints' Church, collection, (Africa \$20,) Church of the Holy Evangelists, offerings at a weekly service,		138 18		
St. John's Chapel, collection,		\$79 57		
J. Skillman,		1 00	—	80 57
Young Men's Aux. and Education Society, Bal. of second annual payment of \$500, for Africa,		100 00		
Dr. Willett, for Africa \$10, added to collection at St. Stephen's; M. F. Den Roche, 75 cents, S. B. Den Roche, 75 cents; a lady of Trinity Church, added to collection, \$2 ; Charles Fox, \$5 ; Mrs. Lydia Starr, \$10,		28 50		
Onondaga, Zion Church, offerings at a communion, several ladies,		4,89		
Rochester, T. H. Rochester, commission on Spirit of Missions, for Africa.		5,11	—	10 00
Troy, St. John's Church, offerings, one half of \$113,		13 75		
		56 50	—	434 05

NEW JERSEY.

Knowlton, St. James' Church,	collection, one half,	2 71
Belvidere, Zion Church,	do. do.	9 00
Bordentown, Christ Church,	do. do.	\$10
Burlington, St. Mary's Church,	offerings, for Africa,	20
	Sewing Circle, for schools at Athens,	60— 90 00
Mount Holly, St. Andrew's Church Collection,	one half,	7 70— 109 48

PENNSYLVANIA.

Butler, St. Andrew's Church,	for Africa,	\$5 00
Bristol, St. James' Church, L. S. Circle, for Persia,	10 00	
Philadelphia, St. Andrew's Church, Male School, Africa,	25 00	
	Fem. do. for first Greek sch. Athens,	100 00
	Young Ladies' Bible Class,	50 00
	First Greek Mite Society of Phila. do.	40 50
	Claxton Association of Philad. do.	17 55— 233 05
	Grace Church, Male Society, for schools,	
	Greece,	\$65 80
	do. general purposes,	\$75 00— 140 80
Mrs. Emlen, 4 years sub. to B. of Missions,		
	one half,	\$6 00
"Mary,"		2 00— 8 00— 396 85

DISTRICT OF COLUMBIA.

Georgetown, Christ Church, a colored woman,		50
Washington, Trinity Church, S. Sch. offerings,	\$7	
	C. C. Grammer,	5— 12 00
Christ Church.		32
	S. Sch. for Greece,	18— 50 00— 62 50

VIRGINIA.

Fredericksburg, St. George's Church, weekly offerings,	\$25,00	
A little boy, for Africa,	2 25	
Two little boys and a little girl, for do.	1 25	
A friend, for Africa,	1 00— 29 50	
Leesburg, St. James' Church, Juv. Missionary Society,		
for schools at Syra,	7	
Miss. Soc. for Africa, \$3; one half of 36, 18, 21—	28 00	
Millwood, Mrs. Mary Whiting, for Greece,	\$20	
Mrs. L. Washington, \$5; Dr. R. C. Randolph, \$5,	10— 30 00— 87 50	

SOUTH CAROLINA.

Cheraw, St. David's Church, Sewing Society, one half of \$20,	10 00	
Columbia, Trinity Church, Ladies' Working Society, (of which		
Mrs. Boone was a member,) to be applied by		
her to the China Mission,	30 06	
John Clarkson, \$1000; (less exchange, \$30,) -	-	970 00— 1010 00

GEORGIA.

Savannah, Christ Church, offerings, and collections, Persia, \$2;		
China, 2; Africa, 29 c. gen. purposes, \$16 31,	20 60	
Two families at the South, to redeem Susan, or for support of		
children at Cape Palmas, (see editorial,) -	20 00— 40 60	

KENTUCKY.

Louisville, Christ Church, Africa, \$5 82; gen. purposes, 248 10,	253 92— 253 92	

OHIO.

Dayton, Christ Church, offerings,	5 00	
Delaware, St. Peters'	5 00	
Zanesville, St. James' Church, \$8; a friend to Missions, \$2,	10 00— 20 00	

	\$2677 46
Less exchange, &c.	2 62
	\$2674 84